our bysshop, by the name and authoritie of the most mighty God, hath excommunicated him from all company of the churche of God, & hath cut him of as a dead member, from the body of Christ. In this state, & in so great danger of his soule is he in this syne. S. Paul beyng taught by the inspiracion of the holy ghost commaundeth that we eschue the fellowshyp, & company of such men, lest we be partakers of the same wickednes. Yet, as Christian charitie warneth vs, because he will not pray for him selfe, neither vnderstandeth his daunger, let vs all in his name pray vnto God, that once he may acknowledge his miserie and filthynes of lyfe, and may repent, and turne vnto God. For our God is mercifull, and can call them from death, that were fallen

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Articles

to be enquired of in the visitation of the Dioces of London, by the Reuerende Father in God, Edwyn Bishop of London.

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In the thirteenth yeare of the raigne of our Soueraigne Ladie Elizabeth, by the grace of God Queene of Englande, Fraunce and Irelande defendor of the fayth, &c.
1571.

Imprinted at London by
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Articles

of the Visitation

of the Diocese of London, by the

Reverend Father in God, Edwyn

Bishop of London.

Articles to be enquired of in the visitation of the Dioces of London. 1571.

Firſt, whether Common prayer, be ſaide in your church or Chappell at conueniente houres, orderly and diſtinctly, and whether your Miniſter ſo turne himſelfe, and ſtande in ſuch place of your Church or Chauncell, as the people maye beſt heare the ſame, and whether the holy Sacramentes be duelye and reuerently miniſtred as is ſet forth by the lawes of this Realme. And whether vpon Wedneſdayes, and Fridayes, the Letanie, and other prayers, be ſayde accordingly.

2 Whether you haue in your pariſhe Churches and Chappelles, all things neceſſarie and requiſite for Common prayer, and adminiſtration of the Sacramentes, ſpecially the Booke of Common prayer, with the new Kalender, a Pſalter, the engliſh Bible in the largeſt volume, the two Tomes of the Homelies, a comely and decent Table, ſtanding on a frame, for the holye Communion, with the furniture thereto preſcribed, a fayer and comely Communion Cuppe of Siluer, and a couer of Siluer for the ſame, and all other things requiſite inſ to the premiſſes.

3 Whether you haue in your Church or Chappell, a comely Pulpet conueniently placed, the Paraphraſes of Eraſmus, tranſlated into engliſh, the Table of the tenne Commaundements, a ſtrong Cheſt or Were for the almoſe of the poore.

4 Whether in any Church or Chappell, if ſinging be there vſed, ſuch partes onely of the Common prayer be ſong, as by

the Booke of Common prayer are appoynted to be song, and the rest reuerently sayde and read with an audible voyce. And whether there be a modest and distinct song, so vsed concerning the sayde partes of the common prayer, which be song, that the same may be as plainely vnderstanded, as if they were reade without singing, or whether any part thereof be so abused, that thereby the common prayer is the worse vnderstanded of the hearers.

5 Whether in your Church or Chappel, any Organs be vsed in the time of Common prayer, or ministration of the Communion, otherwise than is appoynted by the sayde booke of common prayer, or by the Quenes Maiesties Iniunctions, and whether the vse of them, be vrged by any person or persons, as any perfect or supply of the common prayer or other diuine seruice, appoynted by the lawes of this Realme.

6 Whether the forme of Commination against sinners, with certaine prayers following the same, set forth in the latter ende of the booke of common prayer, to be vsed at diuers tymes in the yere, be by your Minister plainely and distinctly reade in your Church or Chappell vnto the people, as is prescribed, three times at the least in the yere, ỳ is to say, for order sake, vpon one of the three Sundayes next before Easter, for the first time, vpon one of the two Sundayes next before the feast of Pentecost, for the seconde time, & for the thirde time, vpon one of the two Sundayes next before the feast of the birth of our Lord, ouer & besides the accustomed reading therof, vpon the first day of Lent.

7 Whether your Person or Vicar, haue preached or cause to be duely preached in your Church, his quarterly or monethly Sermons, as by the Quenes Iniunctions he is bounde, and what be the names of such, as haue preached for him, & whether he hath admitted any man to preach, not hauing sufficient lycence, or hath inhibited or letted any from preaching, hauing sufficient licence.

8 Whether your Person, Vicar, or Curate doe euery Sunday, when there is no Sermon, reade distinctly and plainely some

some part of the Homelies, prescribed & set forth by the Queenes authoritie to be read, and every holy day, when there is no Sermon, immediatly after the Gospell, openly, plainely, and distinctly, recyte to his Parishoners, the Lordes prayer, the Articles of the fayth, and the ten Commaundements in English, and whether any Minister not admytted by the Ordinarie, or by other lawfull authoritie, doe expounde any scripture, or matter of doctrine, by the way of exhortation, or otherwise, and thereby omit and leaue of the reading of the Homelies.

9 Whether your minister doe at the least euerye Sunday, and euery holy day openly in the church call for, heare and instruct all the children, apprentises, and seruauntes of both the sexes, that be of conuenient age within your Parishe, or at the least so many of them by course as the tyme will serue, and as he may well heare and instruct, for halfe an houre at the least before or at the Euening prayer, in the ten Commaundements, the articles of the Beliefe, and the Lords prayer, and diligently examine and teach them the Cathechisme set forth in the booke of common prayer: And whether for that purpose he doth take the names of them all, and by course call certaine of them by name euery Sunday and holy daye to come to the teaching of the same Cathechisme.

10 Whether your Person, Vicar, or Curate, after the Gospell, haue read openly in your Church twise this yeare, plainely without addition or chaunge, the declaration of certaine principall articles of Religion, set forth by both the Archbishops, and the rest of the Bishops of this realme, for vnitie of doctrine, being appointed to be read vpon some Sunday within the Moneth next Michaelmasse and Easter yearely.

11 Whether all Fathers, Mothers, Maysters, and Dames of your Parishe cause their children, seruauntes, and apprentises, both mankinde and womankinde, being aboue fiue yeres of age, and vnder twentie which haue not learned the Cathechisme, to come to the church on the Sundayes and holy dayes at the times to them appointed, or at the least such and so many

of them as your Minister shall appoint, and there diligently and obediently to heare, and to be ordered by the Minister, vntyll such time as they haue learned the same Cathechisme, & what be the names of those that doe not cause their children, seruants and apprentises so to come to the church to be instructed and examined, and how many of the sayde children, seruauntes, and apprentises be in your Parish, which being aboue seauen yeres olde, and vnder twentie yeares of age, cannot say by heart the sayd Cathechisme: and what be their names and age, and with whome they dwell.

12 Whether any person or persons be admitted to aunswere as Godfathers or Godmothers at the christening of any childe, except he or she haue before receyued the holy communion, and can say by heart the Articles of the christian fayth, and will recite the same before the Minister, if he or she be thereunto required.

13 Whether your Person, Vicar, Curate or other Minister in your church or Chappell, hath admitted to the receyuing of the holy communion, any open and notorious sinner, or euill liuer, by whome the congregation is offended, without due penance first done, to the satisfaction of the congregation, or any malicious person, that is out of charitie, or that hath done any open wrong to his neighbour by worde or deede, without due reconciliation first made to the partie that is wronged.

14 Whether your Person, Vicar, Curat, or Minister, hath admitted to the holy communion any of his parish, being aboue twentie yeares of age, that cannot saye by heart, the ten Commaundements, the Articles of the faith, and the Lordes prayer in english, and what be their names, or being aboue fourteene yeares, and vnder twentie yeares of age, that cannot saye the Cathechisme, set forth in the sayde booke of common prayer. And whether he marry any persons, which were single before, that cannot say the Cathechisme, or contentes thereof.

15 Whether your Person, Vicar, Curat, or Minister, hath at any time receyued any that is not of his owne parishe to the

holy

holy Communion, and for what cause or consideration, he hath so done.

16 Whether there be any in your parish, man or woman, being of conuenient age, that hath not receyued the holy Communion thrise at the least this yeare, and namely at Easter last, or there about for ones, and what there names are. And whether both yerely before Easter, at such conuenient tymes, and namely on Sundaies in Lent at after noone, or such other dayes in the weeke next before Easter, as the Person, Vicar, or Curat shall appoynt, & require his parishioners to come vnto him, they doe come and recite vnto him the Cathechisme, or at the least the Lordes prayer, the Articles of the Christian beliefe, and the ten Commaundements by heart in english, and also at other conuenient times, before their receyuing of the holy Communion, they come to be examined in the premisses. And if any doe wilfully and stubburnly refuse to come to such recitall or examination, whether the Churchwardens and sworne men, or anye of them doe assist the Minister therein, that such stubburne persons may be rebuked and repelled from the communion at that time.

17 Whether the people of your parish, especially housholders hauing no lawfull excuse to be absent, doe faithfullye, and diligently resort with their family to their parish Church or Chappell on the holidayes, & chiefely vpon the Sundaies, to morning & euening prayer, or vpon reasonable let thereof to some vsuall place, where common prayer is vsed, and then and there abyde orderly and soberly, during the time of common prayer, Homelies, Preachings, and other seruice of God there vsed, reuerently and deuoutly giuing themselues to the hearing thereof, and occupying themselues at time conuenient in priuat prayer, and who they be that rather negligentlye or wilfullye absent themselues or come very late to the Church vpon the Sundayes especially, or that walke, talke, or otherwise vnreuerently behaue themselues in the Church, or vse any gaming abroade, or in any house, or sit in the streates or Churchyarde, or in any Taucrne or Alehouse vpon the Sundaye or other Holiday in the tyme of

common prayer, Sermons, or reading of the Homelies, eyther before noone, or after noone.

18 Whether the forfeiture of twelue pence for euery such offence appointed by a statute made in the first yeare of the Quenes Maiesties reigne be leuied and taken, according to the same statute by the Churchwardens of euery person that so offendeth, and by them be put to the vse of the poore of the parishe, and if it be not, by whose default it is not leuied, or not put to the vse of the poore aforesayde.

19 Whether there be any Inkepers, Alewines, vitaylers, or Tipplers, that suffer anye person or persons in their houses to eate, drinke, or play at Cardes, Tables, or such like games, in time of common prayer, or Sermon on the Sundayes and Holidayes, and whether there be any shoppes open on Sundayes, or Holidayes, or any Butchers, or others that commonly vse to sell meate or other things in the time of common prayer, preaching, or reading of the Homelies. And whether in any fayres or common markets falling vppon the Sunday there be anye shewing of any wares before the morning prayer be done.

20 Whether for the putting of the Churchwardens, and swornemen the better in the remembraunce of their duetie, in noting such as offende in not comming to diuine seruice, your Minister or Reader, doe openly euery Sundaye after he haue reade the seconde lesson at Morning and euening prayer, monishe the Churchwardens and Swornemen to looke to their charge in this behalfe, and to obserue who contrarie to the saide statute offende in absenting themselues negligently, or wilfully from their parish Church or Chappell, or vnreuerentlye as is aforesaide vse themselues in time of diuine seruice.

21 Whether your Minister or Reader, doe churche any vnmaried woman, which hath bene gotten with childe out of lawfull mariage, I say for hir, the fourme of thankes giuing of women after childe birth, except such an vnmaried woman haue eyther before hir childe birth, done due penance for hir fault, to the satisfaction of the congregation, or at hir comming to giue thanks

doe openlye acknowledge the fault before the congregation at the appointment of the Minister, according to order prescribed to the saide Minister by the Ordinarie or his deputie. The same Churching to be had alway on some Sunday or Holidaye, and open none other day.

22 Whether for the retayning of the perambulation of the circuite of your parish, the Person, Vicar or Curat, Churchwardens, and certayne of the substanciall men of your parishe, in the dayes of the Rogations, commonly called the gang dales, walke the accustomed boundes of your parish, And whether in the same perambulation, the Curate doe vse any other rite or ceremonie, then to say or sing in english, such Psalmes, and recite such sentences of scripture, as be appointed by the queenes Maiesties Iniunctions, with the Letany, and Suffrages following the same, and reading one Homely, alreadie deuised and set forth for that purpose, without wearing any Surplesse, carying of Banners, or bandeboles, or playing at Trolles, or other such like Popish ceremonies.

23 Whether when any christian bodie is in passing, the bell be tolled, and the Minister called to comfort the sicke person, and after the time of his or hir passing, there be anye more ringing but one short peale before the buriall, and an other short peale after the buriall. And whether on all Saintes day after Euening prayer, there be anye more ringing in your Church or Chappell, or other superstitious ceremonies vsed, tending to the maintenaunce of the Popish Purgatorie, or praying for the deade, and who they be that vse or doe the same. And whether there be any ringing on Sundayes or Holidaies betweene Morning prayer and the Letany, or at other times contrarie to good order or lawe.

24 Whether your Person, Vicar, or curate, doth openly or secretly, teach or maintaine any erronious or superstitious doctrine. And whether he doe keepe anye suspected woman in his house, or be an inconuenient person, giuen to drunkennesse, or quarelsome, or be a haunter of Taurnes, Alehouses, or suspected

places, a Hunter, Hawker, Dicer, Carder, Tabler, Swearer, or otherwise giue any euill example of life.

25 Whether your Persons, and Vicars, be resident and dwell continually vpon their Benifices, doing their duties, and keeping hospitalitie, according as their lyuinges will extende. And whether their houses and chaunceles, be well repayred and vpholden. And whether being not resident, they leaue their cures to an vnlearned or lewde person, or do not distribute yerely among their poore parishioners, the fourteth parte of the fruites of their benefices, the same being of the yearely value of twenty pounds or aboue.

26 Whether they or anye of them haue mo Benefices than one, how many and in what countries they be, and what be the names thereof.

27 Whether any Person or Vicar, hath come to his Benefice by Simonie or any other vnlawfull meanes, and whether the Patrone of any Benifice, hath made a gaine by any colour therof, or Simoniacall pacte, in or for the bestowing of the same.

28 Whether there be any lay or temporall man, not being within orders, or any childe that hath, or enioyeth any Benefice or Spirituall promotion.

29 Whether any Priest or Minister be come into this Diocese out of any other Dioces, to serue any Cure here, without letters testimoniall of the Ordinarie, from whence he came, to testifie the cause of his departing from thence, and of his behauiour there.

30 Whether your Persons, Vicars, Curats, and Ministers, keepe well their Registers, of all weddings, burynings, & christenings within your Parish, and doe present a coppy of them once euerie yeare, by Indenture to the Ordinarie, or his Officers. And whether they reade the Queenes Maiesties Iniunctions, euery quarter of a yere once, or no. And whether they praye for the prosperous estate of hir Maiestie, as is prescribed in the sayde Iniunctions, or no.

31 Whether the Church of your Parish be now vacant, and destitute

destitute of an Incumbent, or no, and if it be, how long it hath bene vacant, and who is the Patrone, and whether he suffereth the Benefice to lye vacant, and occupyeth the glebe lande, and taketh the Tithes, and other fruites to himselfe, during the time of the vacation, or who else occupieth and taketh the same, and by what colour or title, if by Sequestration, from whome hee hath receyued his letters of Sequestration or authoritie to take and gather the saide fruites.

32 Whether your Church and Chauncell, be sufficiently repaired, and cleanly kept, & the Mansion house of your person and Vicar with the buildings thereunto belonging, likewise repayred, and your Churchyarde well fenced and cleanly kept, and if any of the same be ruinous and in decay, through whose default it is so. Whether the last Churchwardens were enioyned to haue repaired anye parte of the Church, or fenced the Churchyarde, and do neglect to doe the same.

33 Whether there be any Masse bookes, Portesses, or other bookes of the latine Popish seruice, Albes, Vestimentes, or other Massing geare, Images, Candlesticks, Holywater fattes, or other Ornamentes or Monumentes of Papistrie, Superstition, or Idolatrie, reserued in your Church, Chappell, or elsewhere, or in the handes or custodie of any person, or persons, which yet are not defaced and destroyed, and in whose custodie the same is, and what be the perrelles thereof.

34 Whether the last Churchwardens, haue giuen to the parish a full account of the Church goodes that were committed to their charge, according vnto the custome that hath bene before time, and what Church goodes they haue solde, and to whome, and whether to the profite of the Church, or no. And whether any person suppresse the last Will of the deade, and perfourme not the Legacies bequeathed to the Church, or to Orphanes, poore Maydes mariages, high wayes, scholes, or anye other godlye vse.

¶ Whether ye haue Collectors for the poore of your parishe, whether they doe their duetie in gathering and distributing the

Almes of the Parishioners, according to Statute thereof made in the first yeare of the Quenes Maiesties raigne, and make a iust account thereof quarterlye, What sommes of money the last Churchwardens and Swornemen haue leuied and deliuered to the sayde Collectors, of the forfeytures of such persons, as haue not duely resorted to their parish Church or Chappell, vpon Sundayes and Holidayes, during the time that they were in office.

36 Whether there be any person or persons in your parish of habilitie, that obstinately, or frowardly refuse to giue reasonably towardes the helpe and relefe of the poore, or doe wilfullye discourage others from so charitable a deede, and what be their names, and what sommes doth any of them withdrawe, which he or she before was wont to giue, there being no iust cause so to doe.

37 Whether your Hospitales, Spittles, and Almose houses, be well and godly vsed according to the foundation and auncient ordinaunces of the same, whether there be any other placed in them, than poore Impotent and needie persons, that haue not wherewith, or where by to liue.

38 Whether the Scholemaisters, which teach within your parish, eyther openly, or priuatly in any Noble, or Gentlemanes house, or in any other place there, be of good and sincere relygion, and conuersation, and be diligent in teaching and bringing vp of youth, whether they be examined, allowed, and lycenced by the Ordinarie, or his officer in that behalfe, whether they teach the Grammer set forth by King Henrie the eight of noble memorie, and none other, whether they teach any thing, contrarie to the order of religion nowe established, by publike authoritie. And whether they teach not their Schollers the Catechisme in latine, lately set forth, and such sentences of Scripture, as shalbe most expedient, and meete to moue them to the loue and due reuerence of Gods true religion, nowe truely set forth by the Quenes Maiesties authoritie, and to induce them to all godlynesse and honest conuersation, and what be the names and sur-

names

names of all such Scholemaisters, and Teachers of youth within your parish.

39 Whether there be any among you that is a hinderer of true religion, or a fautor of the Romish power, or that stubburnely refuseth to conforme himselfe to vnitie and godly religion, set forth by common authoritie, or any that wilfully or obstinately defende or maynetaine anye heresies, errours, or false doctrine, contrarie to holy Scriptures, or doe keepe any secrete conventicles, preachings, lectures, or readings contrarie to the lawe, and what be their names.

40 Whether any in your parishes doe openly or priuatlye, say, or heare Masse, or vse any other kinde of seruice or common prayer then is set forth by the lawes of this Realme.

41 Whether any in your parishes, haue in their handes, or haue deliuered to other, any englishe bookes set forth of late, by Harding, Dorman, Allen, Saunders, Stapleton, Marshall, or any of them, or by any other englishe Papist, eyther against the Queenes Maiesties supremacie in matters ecclesiasticall, or against true religion, and Catholike doctrine now receyued, and established by common authoritie within this Reame, & what their names be.

42 Whether there be any in these partes, that haue married within the degrees of affinitie, or consanguinitie, by the lawes of God forbidden, or any that being diuorced, or seperated for the same, doe yet notwithstanding, cohabite, and keepe company still together, or any that being married without those degrees, haue vnlawfully forsaken their wiues, or husebandes, and maried others. Any man that hath two wiues, or any woman that hath two husebandes. Any married, that haue made precontractes. Any that haue made priuie or secrete contractes. Any that haue married without baines thrise solemnely asked. Anye cuppies maried, that liue not together, but slaunderously liue aparte. Any that haue maried out of the parish church, where they ought to haue solemnized their Mariage.

43 Whether there be in your Parish, any contentious per-

son, or that giueth occasion of the breach of Christian loue, and charitie, among you, disturbers of diuine seruice, and common prayer, common swearers, or blasphemers of the name of God, anye that bruteth abroade rumors of the alteration of religion receyued within this Realme, any Fornicators, Adulterers, Incestuous persons, Baudes or receyuers of such incontinent persons, or Harbourers of women with childe, which be vnmaried, conueying or suffering them to go away before they doe anye penaunce, or make satisfaction to the congregation, or any persons vehemently suspected of such faultes, any that vseth sorcery, Witchcrafte, Inchauntment, Incantations, Charmes, vnlawfull prayers, or inuocations in Latine, or otherwise, anye common Drunkardes, Ribaudes, or other notorious euill lyuers.

The tenor of the othe, ministred to the Churchwardens and sworne men.

YE shall sweare by Almightye God, that ye shall diligentlye consider all and euery the Articles giuen to you in charge, and make a true aunswere vnto the same in writing, presenting all and euerie such person or persons, dwelling within your parishe, as haue committed any offence or fault, or made any default, mentioned in any of the same Articles, or which are vehemently suspected or diffamed of any such offence, fault, or default, wherein ye shall not present any person, or persons, of any euill will, malice, or hatred, contrarie to the truth, nor shall for loue, fauour, meede, dreade, or anye corrupt affection, spare to present any, that be offendours, suspected, or diffamed in anye of these cases, but shall doe vprightly, as men hauing the feare of God before your eies, and desirous to maintaine vertue, and suppresse vice. So God helpe you.